

protection: the drinking of the
Soma has not now
 extended beyond the Asms,¹

4. This station, ASWINS, is your
 ancient abode;
 these are your mansions, this your
 dwelling: come
 from the vast firmament, (overspread)
 by clouds
 (filled) with water, bringing to us food and
 strength.

5. May we be united with the
 ASWINS by their
 special protection, which is the source of
 happiness
 and guide to good: bestow upon us,
 immortals, wealth
 and posterity, and all good things.

SUKTA V. (LXXVII.)

Deitipp, *Rtski*, and metre as before.

arga xviii. 1. Worship the two who come
 first (of the gods)
 .it dawn: let them drink before
 the greedy with-
 holders (of the offering); for the
 ASWINS verily claim
 the morning sacrifice: the ancient
 sages praised them
 (at dawn).²
 2. Worship the Aswixs at early
 dawn; offer them

here the five-fold distinction is alluded to: *uditd*
suryasya is
 explained the afternoon, *ah/anta*
praeriddhasamaydh *apardhna*
ityartha.

¹ *Neddnim, pitir astrina ta-tdna* : it is related
 that the other
 gods refused to admit the participation of the
Aswins in the
Soma, libation at these hours, hut on the
 present occasion
 they are not passed over: *idannn api*
itaradevdndtn *pdnam*
**ra tanotyaswinau viltद्या*, but now the drinking
 of the other
 gods does not extend, having omitted the two
Axtoint.

* *KaMyah purrbhrtjab*: *hari* is said to mean
 one learned
 in the Veda*, on the authority of the *Aitawya*
Brdhmana, *ye*
 tv? *anuchdvdi-te kavayah*, tho?e who are
anuckdnas are *kavit*,
 and *anudidna* is explained in the commentary on
 the same work,
sttadangatahita redddhyayinah, students of the
 Vedas with the
 six supplement.